

1613
Board of Foreign Missions of the Reformed Church in America.

Pam. misc.

PAPERS AND ADDRESSES

DELIVERED AT

THE FIFTH

GENERAL MISSIONARY CONFERENCE,

HELD AT

FONDA, N. Y.

NOVEMBER 18, 1885.

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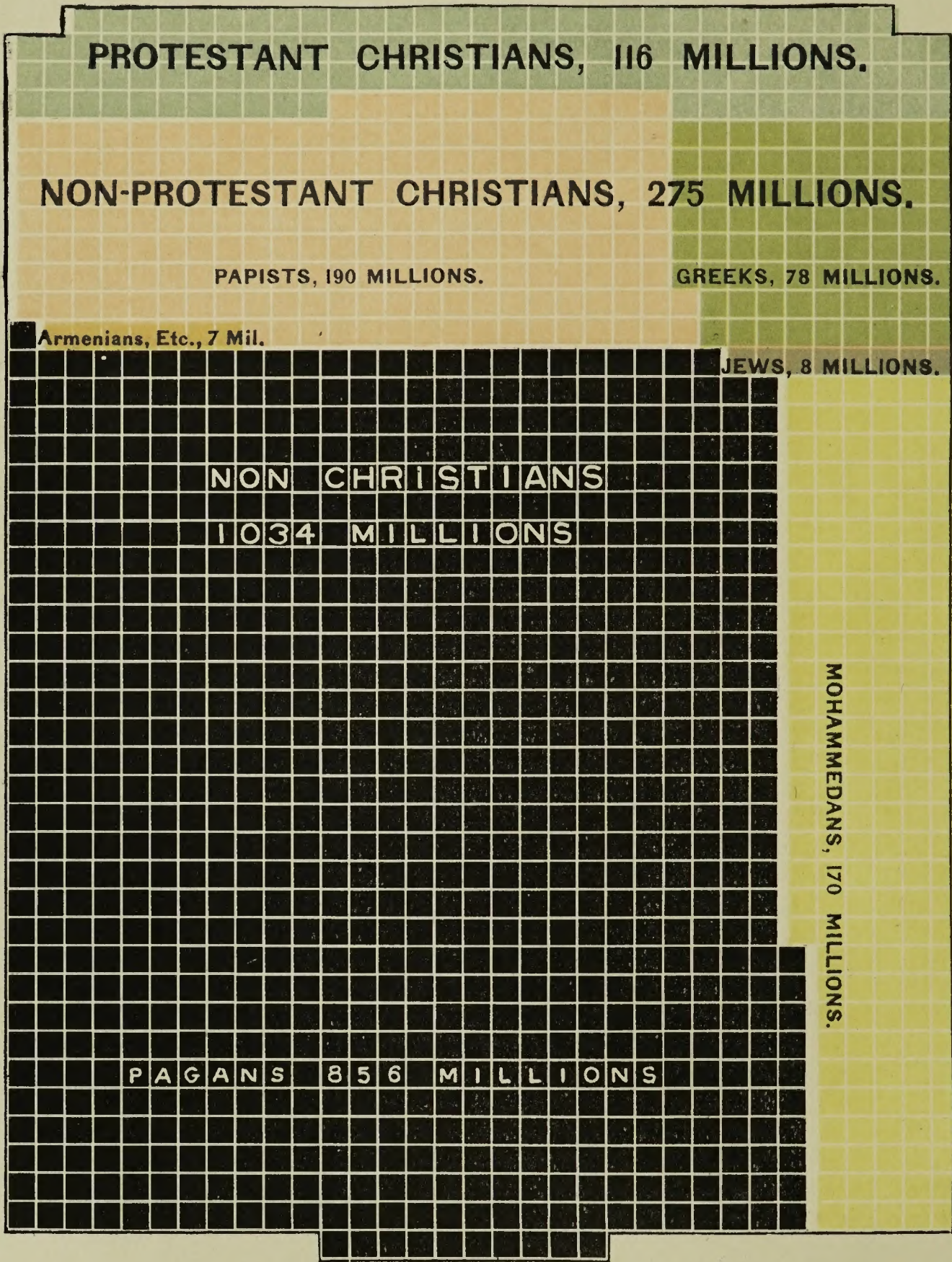
NOVEMBER 18, 1885.

NEW YORK :
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1886.

“CHRIST FOR THE WORLD.—THE WORLD FOR CHRIST.”

The Religious Faiths of Mankind.



Each square in this diagram represents one million souls. The division according to religious faiths is based on the estimates of Keith Johnson in the English Church Missionary Atlas. Behm and Wagner estimate the population of the globe somewhat higher, making it 1,434,000,000. The diagram shows that there are:—

Protestant Christians	116,000,000
Non-Protestant Christians,	{ Papists 190,000,000
	{ Greek 78,000,000
	{ Armenians and other sects, 7,000,000 275,000,000
Non-Christians	{ Jews 8,000,000
	{ Mohammedans 170,000,000
	{ Pagans 856,000,000 1,034,000,000
Population of the Globe	1,425,000,000

This shows that about 8 per cent. are Protestant Christians, 20 per cent. Non-Protestant Christians, and 72 per cent. Pagan or Mohammedan.

[From the Missionary Herald, A. B. C. F. M.]

THE FIFTH GENERAL MISSIONARY CONFERENCE.

In the Conference at Fonda, held on Tuesday and Wednesday, November 17 and 18, 1885, the Missionary interests of our Church, both Domestic and Foreign, undoubtedly touched high-water mark. For earnest and sustained enthusiasm, for spiritual power and uplift, no such meeting has, in the opinion of experienced and judicious observers, been held for a long time, if ever, in our Reformed Church. Its influence should, and, by the blessing of God, will be great and lasting.

The Conference opened rightly, an entire hour being devoted to prayer and brief devotional addresses, conducted by the Rev. E. A. Reed, D.D., of New York, Chairman of Synod's Committee. The presence of the Holy Spirit was manifest, and His influence powerfully felt. The impress of this hour was on all the subsequent sessions to the close.

MORNING SESSION, NOVEMBER 18.

The sessions devoted to Foreign Missions were held on Wednesday, the second day, and were begun with a prayer-meeting of half an hour, led by Dr. Wells, of Flatbush, L. I.

The first paper was read by the Corresponding Secretary, entitled "Our Opportunity and Our Responsibility." This was followed by an address on "The Educational Policy in Foreign Missions," by the Rev. James F. Riggs, of Bergen Point, N. J.

After singing the hymn, "Jesus shall reign where'er the Sun," etc., a paper, prepared by Mrs. M. E. Sangster, on behalf of the Woman's Board, on "Help for Heathen Women," was read by Rev. H. N. Cobb. The paper treated of the various agencies by which heathen women are to be raised from their present benighted, repressed, and apathetic condition, to the privileges and blessedness of women in Christian lands. The agencies specified were: Girls' Schools, Bible Readers' Work, Zenana Work, and the Work of the Medical Missionary. As Mrs. Sangster requests that this interesting and admirable paper be withheld from publication, it is not presented here with the other papers and addresses.

The Rev. J. Elmendorf, D.D., of Poughkeepsie, N. Y., followed with an eloquent, spiritual, and closely reasoned paper on the "Reflex Influence of Foreign Missions."

After singing, an animated expression of opinions and experience was enjoyed by those who listened, during more than an hour. This instructive comparison of views led to the following action, preseted by Rev. James Demar est, Jr., D.D., of Fort Plain, N. Y.:

Resolved, That it is the sense of the Conference that our churches should supply the funds needed for the current expenses of the Sunday-schools, so that the contributions of the school may be given to the missionary and benevolent objects of the Church, thus educating the rising generation in the principles and habit of benevolence from youth, inculcating in their minds enlarged and ever enlarging ideas of Christian work.

The morning session then adjourned, with the Benediction.

LADIES' MEETING.

In the afternoon, at two o'clock, a meeting of the ladies exclusively was held in the lecture-room of the church, continuing about an hour and a half, when both Boards were represented by ladies conversant with their work, and several very pleasing addresses were made.

AFTERNOON SESSION OF CONFERENCE.

The Conference assembled at half past two o'clock, when Rev. Dr. James Demarest read the Scripture and Rev. Mr. Vroom led in prayer.

The Rev. Alexander R. Thompson, D.D., gave a glowing account of the recent seventy-fifth annual meeting of the American Board, which he attended as the representative of the Foreign Board of our own Church.

Rev. J. H. Wyckoff, of Tindivanam, India, followed with a strong plea for the Arcot Mission, in answer to the question, Shall our missionary force in India be increased? or, Shall a portion of the field be transferred to some other missionary society?

The hymn "Hark, the Song of Jubilee," etc., was sung, and Rev. Peter E. Kipp, of Schenectady, N. Y., delivered a stirring address on "The Divine Purpose in Missions." This purpose was educed from Prophecy, the Promises, Providence, the Progress of Christianity, the Potency of the truth, the Persons engaged in the work.

Rev. M. H. Hutton, D.D., of New Brunswick, N. J., in an address abounding in points and terse expressions, replied to the question, "Have we Reached the Limit of our Ability and Duty?"

After Dr. Hutton's address no less than eleven definite, practical ten-minute speeches were made, chiefly in regard to the best method of bringing the work and its wants before the people.

EVENING.

The evening session was in the interest of both Domestic and Foreign Missions, and was opened with prayer by Rev. T. Walker Jones, of Holland, Mich.

The Committee on Foreign Missions, consisting of Rev. I. S. Hartley, D.D., W. W. Clark, and Judge Danforth, presented the following resolutions, which were heartily and unanimously adopted:

1. That it is the solemn conviction of this Conference that the happy day for whose golden dawn the Church of Jesus Christ has so long been praying is now upon us.

2. That as its brightening sun rises and scatters far and wide its invigorating rays, it summons all Christians to thoroughly awaken, to freely sow the seed of the eternal Word and make ready for the promised harvest.

3. That in view of the marked advance of Foreign Missions and the numerous fields at this hour open and inviting the messenger of the Gospel, we are recreant to this holy cause and all which it represents were we not now publicly to express and put on record our deepest gratitude to the great Head of the Church in permitting us to witness that He is the hearer and answerer of prayer, and in seeing the beginning of the fulfilment of that sublime prophecy, "the kingdoms of the world are become the kingdoms of our Lord and of his Christ."

4. That as the field of Foreign Missions is ever enlarging, it is only by renewed consecration, by renewed effort, and by constantly increasing contributions, that we can meet this solemn responsibility now so surely resting upon us.

5. That the increasing usefulness of the "Woman's Board" has a most profound claim upon the benevolence of all who love the Redeemer's kingdom; that the attention of our pastors be especially called to its purpose, and, in the judgment of this Conference, it should find an organized representation in every church constituting our communion.

6. That we heartily and unanimously ratify the suggestion of the General Synod that \$100,000 is not too great a sum due the Foreign Mission work for the current year; and that we earnestly urge upon all our pastors, elders, and the congregations under their charge, to use every effort for the accomplishment of this desired result.

7. That the Conference recognizes an educated native ministry as a prime factor in the success of Foreign Missions; and that it herewith commends the question of careful and more abundant provision for the support of educational institutions in connection with our Zion.

8. That the work in the Arcot Mission rather than suffering depletion, if possible, be immediately increased by more help, and that the Board be requested to give special consideration to the appeal made to this Conference in its behalf.

9. That this Conference encourages the Board to believe that the Church will sustain it in sending to the field every qualified, attested, consecrated son or daughter of the Church for whom it may have actual place and work; and we believe that the Church will ratify such action; and further, as representative churches, we do herewith pledge ourselves to do all in our power to make this assurance good.

10. Since all power is of God to do His work and all success is of Him, since this Divine power is needed now as never before, and will continue to be needed more and more, and since we know that there is power yet undeveloped in the Church to accomplish all and more than all we are now called upon to do, we would invite our entire Church to more frequent, earnest, and united prayer, that the Spirit of the Lord may fall in power and giving power on all our churches, girding them anew for the blessed work He has given us to do.

11. That the Boards of Foreign and Domestic Missions be requested to prepare for gratuitous distribution, in such forms as their wisdom suggests, the several papers and addresses which have been read and delivered; also such resolutions as have been introduced relating to their united interests.

12. That so soon as possible after the publication of these resolutions they be read from all the pulpits in our Reformed Church.

After the adoption of this report and that on Domestic Missions, stirring addresses were delivered by Rev. F. S. Schenck and Rev. Ame Vennema on Domestic Missions, and on Foreign Missions by Rev. John G. Fagg and Rev. J. H. Wyckoff.

Closing addresses and farewells were spoken by Rev. F. V. Van Vranken and Dr. DeBaun, and by Dr. P. D. Van Cleef, who had admirably presided during the sessions of the Conference.

After singing the hymn

“ O Spirit of the living God,
In all Thy plentitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race !”

and the three following verses, with the Doxology, the benediction was pronounced by Dr. DeBaun, and the Conference adjourned.

The singing was remarkable for volume, power, and harmony. The attendance and interest were marked and sustained throughout. The hospitality of the good people of Fonda and Fultonville was unbounded.

In compliance with the 11th Resolution of the Conference, the following papers and addresses are printed in the order in which they were delivered, by the Board of Foreign Missions. Through a very liberal arrangement with the American Board, the very striking and eloquent diagram of “Religious Faiths of Mankind” is prefixed.

Upon this publication and its distribution among the Churches, the blessing of the Lord of Missions is fervently invoked.

NEW YORK, January, 1886.

PAPER ON OUR OPPORTUNITY AND OUR RESPONSIBILITY.

BY REV. HENRY N. COBB, D.D., CORRESPONDING SECRETARY.

WHAT HAS BEEN DONE.

From this church, one of the smaller Christian bodies of our country, as we all know, have gone out, since the departure of Dr. John Scudder in 1819, 45 ordained missionaries, 3 unordained physicians, 44 married and 21 single ladies—a total of 113, of whom 49 are now in the service of the Board.

To these may properly be added the 19 ordained native pastors, and 186 other helpers, making a total working force, native and foreign, of 254.

To maintain this work the Church has given, since 1857, but little less than \$1,700,000 (\$1,685,881.80), an average, for the twenty-eight years of separate action, of about \$60,000, and increasing from \$27,000, the average of the first five years, to \$76,000 and upwards (\$76,308), the average of the last five. It is not easy to say how much was given before the separation from the American Board, but probably not less than \$300,000 in twenty-five years—thus making a round \$2,000,000 since the organization of this Board.

Of the tangible results of this labor and liberality, let forty-one churches speak, of 3,200 members, giving in one year, out of their deep poverty, nearly \$5,000 for the work of the Lord. Nine seminaries, or academies, enrolling 420 pupils, and ninety-three day-schools with more than 2,300 scholars, all of them studying, among and above other things, the Word of God. But who shall estimate, or by what arithmetic shall be computed, or in what tables stated, the indirect results of all these godly and devoted lives, these faithful labors, these successful and influential institutions? It is surely, then, no time for us to falter. What *can* we do but address ourselves reverently, heartily, courageously to the future, to the opportunities and responsibilities that now await us?

OUR OPPORTUNITY.

It is not possible, though it would no doubt be profitable, to enter upon those general considerations, favorable to progress, and calling for it, which are applicable to all Christians and all churches alike—arising out of new and favorable conditions both at home and abroad, the onward march of a world-embracing Providence. What affects the Church at large affects us also, and conditions favorable to the wide and vigorous prosecution of missionary work in general, cannot but be felt in the fields and work that God has given to us. But necessity compels us to narrow the limits of this discussion—to restrict our vision to our own present sphere of operations.

Regarding which I have to say that, great and blessed as the work already is, it is yet totally inadequate to the demands of the present time, in all our fields; and *that*, whether we consider the location and extent of our mission fields, the need of missionary work, or the conditions that favor its extension.

These missions are located in the most prominent, the most important, and the most promising fields in the world to-day. They partake, not only of the vastness and importance of those great empires, but they share also in the more

favorable conditions, the improved facilities for missionary labor which are found in them—the openness, the ease and frequency of access and communication, the breaking down of barriers, the new spirit of inquiry, the possession of the Scriptures in the native tongues, the prestige of Western civilization and the introduction of its most characteristic improvements and inventions, and, above all, in the great and rapid advance of the Redeemer's cause in all these lands in the last twenty years. So far as we are in this work we are in a successful movement—whose progress is marked by rates of increase that may well surprise us. These fields share, too, in the dangers that come, not unmarked nor inconsiderable, from the diffusion of intelligence and from the unrestricted intercourse of nation with nation. If success gives opportunity, the unsettling of the old faiths and customs and the spread of the irreligion, the rational philosophy, and even the scoffing and ribald infidelity of Western nations into Japan and India, and even China, make that opportunity most critical. Added to these considerations is that most important and solemn one, of extent, of numbers, of *multitudes* ignorant of the way of life and perishing for lack of knowledge. Who shall say that for these millions dependent on us for the knowledge of that way, we have yet begun to make adequate provision?

To begin with China.—We have been wont to say and think that here 3,000,000 of people are to be counted as so depending upon us. This would be, of itself, enough to claim our most serious thought and most earnest endeavor. But even this our veteran Dr. Talmage resents as an unwarranted limitation, claiming, with good show of reason, that it would be more correct to say that 10,000,000 are within our reach. And these in China, that great empire, that crowded bee-hive of industrious humanity. And these accessible to missionary effort. It was not always so—not until comparatively recent years. Till lately, missionary effort was of necessity confined chiefly to the coast. It is so no longer. Every province is accessible, and every part of every province, that in which Amoy is situated among the rest. Missionaries may go where they will and find a welcome. Their wives meet, in towns far in the interior, with throngs of eager and attentive women, anxious to see and hear a foreign woman who can speak to them in their own tongue, and, more than all, can tell them the story that has in it hope for women who hitherto have had no hope for themselves.

In the rapid progress of the Gospel in Japan, its near neighbor, the scarcely less wonderful progress in China has been overlooked. Since 1878, the year of the Shanghai Conference, the number of missionaries of both sexes in China has increased from 473 to 851, about 80 per cent., the number of native preachers from 750 to 1,450, nearly 100 per cent., and of converts, from 13,035 to 26,287, or more than double. Other missions, meantime, have been pushing their way into the interior, planting their stations in many inland towns. We, with like opportunities, still cling to the coast. No missionaries have yet been stationed outside of Amoy since we first went there forty years ago, while towns of influence and importance invite our occupation, and millions of heathen wait and perish. Is there no opportunity for enlargement here?

Of India, there is less need that I should speak at length, because happily our Arcot Mission is represented by one of its own honored and successful missionaries. But I may call your attention in the briefest way to a few facts that go to show the extent and importance of our opportunity there. The *first* is that each year our brethren report the application of heathen villages to be received under Christian instruction, which they are compelled to decline for lack of men. I quote from one of them words written only a short time ago: "Again and

again it has resulted from such preaching (among the heathen) that the people of some village or hamlet, or cluster of hamlets, have said, 'We are convinced of the truth of what you say, and of the worthlessness of our idols. Send us a teacher to instruct us in the gospel way, and we will give up our old way and embrace it.' We have not been able to furnish them a teacher, and after months of waiting they have lost their awakened desire for Christian instruction, and dropped back into all their heathen observances, and been harder to reach again." "When our mission is so crippled for funds, there have been times"—think of it, brethren—"when we have almost dreaded to have people say, 'We will embrace Christianity now if you will give us a teacher,' and have almost hesitated to tour in a region where the people have shown an inclination to accept the Gospel invitation." And yet, as Christian influence increases, and the Gospel is proclaimed more widely, the number of such applications must increase.

Another fact noted by our brethren is the gradual loosening of the bonds of caste, the breaking down of its odious and oppressive system of restrictions, its bitter prejudices and obstacles to Christian effort and success, and the greater and marked readiness everywhere to listen to the Word of God with attention and respect. Add to this the undoubted waking up of the Hindoo mind, even in "the benighted Presidency" of Madras, to the great evils and inequalities that darken their social and family life and the condition of their women—all these are opening and may be expected still to open an ever wider door, and more effectual to our brethren in this field.

A paper recently prepared by Drs. Chamberlain and Wm. Scudder, and carefully revised by Mr. Wyckoff, contains the names of eight "centres of population and influence," five of them among the Telugus in the North Arcot district, "which ought to be occupied by missionaries," in addition to those now occupied by us. For the immediate necessities of the Telugu work two missionary families would not be too many. Already our failure properly to supply it has invited the encroachment of the German Lutherans adjoining us on the Northeast. And now, for the second time, the mission formally and earnestly ask that this whole district, represented by Madanapalle and Palamanair, held so long by Dr. Chamberlain, and now by Dr. William Scudder, be given up, or its equivalent in the southern portion of the field, unless a considerable increase can be made in the means provided by the Church for carrying on their growing work. This is our opportunity in India.

Of Japan, the marvelous progress of the Gospel there, the growth of the native church, the great and multiplying opportunities for labor, it is impossible to speak at length. Perhaps it is not needful, so widely is the wonderful story known. Speaking as men, we have not dealt ungenerously by Japan. Our contributions of men and money for her benefit have for several years outstripped those for India, and been double those for China. The *last* has literally been first with us and the first last. It has not been our fault that it is so. The providence of God has led us on in this direction, as it has led other churches also. Yet even so we have not kept—we cannot keep—pace with the opportunities for Christian effort that offer there. So great and promising are these, within reach of the capital, especially in Sendai and in Tosa, that one of our brethren has not hesitated to suggest the withdrawal of our entire force from Nagasaki, that these new fields may be occupied at once.

On the other hand, the hard, discouraging field of Nagasaki and Kiu Shiu at last yields in a manner that surprises those who knew it best, and longed and hoped and prayed for such a day to come. The hide-bound prejudice—the en-

venomed hatred of "the Jesus doctrine" and the blessed Name, show signs of weakening—organized opposition is breaking down. It used to be said, "Whoever gets Satsuma's men, controls Japan"—and Satsuma's men are listening to the Gospel.

What wonder that our brethren there, especially he who has toiled and waited there alone so long, before whose eyes such things are coming to pass, plead earnestly for the fulfilment of their hopes—for schools and men and women. "There are inquirers everywhere," they say. "Are we not on the eve of a great and glorious ingathering of souls?"

Such is the opportunity, too briefly and incompletely stated, that presents itself to us in every field. It is an opportunity that can be met only by a large increase in men and means.

It is a special and hopeful phase of this situation, that the advance for which it calls may be largely made through native agents trained for the work. Its very wideness—the greatness of its demands upon us, lend new importance to the provision of such agency, and of the means by which it may be secured and trained. For the establishment of missions and Gospel institutions, for the supervision of labor, for the training of helpers, for the conduct of schools, the missionary is indispensable, and more could not only be advantageously employed, but are sorely needed in all our fields. But for wide-spread evangelization, the opportunity for which is opening before us everywhere, the main reliance must be on native workers. This agency is home-born. It is *of* the people and comes near to them. It is comparatively inexpensive. As compared with the cost of maintaining a missionary family, the ratio of expense is as one to ten. Before the wide fields open to our view and to our labor, how wise, how vastly important to make liberal provision for a large increase in this invaluable agency, and for those institutions by means of which its development and training must be secured and carried on. No need is more pressing, at Amoy and Nagasaki, than provision, in teachers and buildings, for such schools. Our useful and valued institutions in India and at Tokiyo, in Japan, need strengthening and development if they are to accomplish their best work. The church that prepares and sends out the largest number of worthy native evangelists to work among these great peoples, will no doubt exercise the largest influence for their speedy and complete enlightenment. In every field we have existing institutions which only need to be fostered and developed to supply the need.

We may well give thanks to God that He has put it into the heart of one of His servants, the President of the Board of Foreign Missions, to bestow the generous gift of \$5,000 to provide such a school at Nagasaki. The gift accentuates the Church's opportunity to do greater and better things for Nagasaki, for Kiu Shiu, and for Japan.

Another feature of our opportunity, and one that has at times been most perplexing, has reference to the supply of men. Other Boards lack them, cannot find them—publish their appeals for them. The American Board, at its late anniversary, asked for fifty, and declared it more difficult to find the men to go than to obtain the means to send them. With us it is not so. Whether the fire of missionary zeal burns more brightly in our seminary and in the hearts of our young men than elsewhere, we may not say. But this is true, that for every post now waiting supply from us, the men have offered or stand ready to make offer of their services. One of the last, two of the present Senior Class, and probably others, are at the service of the Church for foreign work. I could name six whose wish has directly or indirectly come before the Board—students of medi-

cine and Theology—and at its last meeting, in the midst of profoundest silence one of the classical missionary agents present rose and offered *himself*—to go to “any of the foreign fields of the Church, where his presence may be desirable or necessary.” Do not such facts as these, and others that might be added, constitute a part of our opportunity which we may not rightly overlook? Is it not as though the Lord Himself, pointing with His left hand to the fields, were saying as we gather here to-day, “Look upon them, they are white already unto harvest,” and with His right were leading up His laborers, called and chosen for us to send, if we will, into the harvest in His name?

OUR RESPONSIBILITY.

I have little time and space to speak of our responsibility. And I confess I know not how to speak of it as I would and ought. Somehow it staggers me. I know it staggers others, for they have told me so. It does certainly seem that where the providence of God opens to us such opportunities, He expects us to advance.

1. The very success and blessing of the past involve responsibility. We are bound by the holiest considerations to go on and complete the work we have begun, so fast and so far as we are able. We have come under obligations that cannot be thrown off, to the missionaries we have sent into the field, to the churches we have planted, the schools we have established, the helpers we have trained and put into the work, the heathen communities in the midst of whom and for whose benefit all this work has been carried on. “Sir,” said a heathen to one of our missionaries, “why do you come and preach to us just often enough to make us dissatisfied with our own way, and not enough to explain to us your way, that we may understand it and embrace it.” We have no right to go about unsettling the faith of men, even in India and China, unless we mean and really try to give them a better faith in its place. The work we have done is all of it and every part, only a beginning. It is a virtual if not a verbal promise of *more*. If such were not our conscientious purpose, our deliberate intention, in going to China or Japan or India, we might better have stayed at home and left the work to other and more faithful hands and more believing hearts.

2. By both the blessing and work of the past and the opportunity of the present, we come under increased responsibility to the Lord from whom they all proceed. The calls that come to us are His calls. He will not cease to call till His work is done—completely done—His high and broad commission executed by his disciples, and His Gospel preached to every creature—His kingdom established over all the earth. But to him that hath shall be given, and from him that hath not shall be taken. If we have really no more that we can do to meet His calls and do his work, be it so. But then we may expect—we ought to expect—that what we have will be taken from us. But, blessed be His name, it is not taken. He does not so judge. He looks upon the past and says, “I give you *more* to do,” and opens our *opportunity* before our eyes. It is a gift of grace. It carries with it solemn responsibility for souls and for the glory of the Lord.

3. If responsibility can be summed up in dollars, there is every reason to believe that if the \$100,000 suggested by the General Synod for this year could be obtained, and such a rate of contribution maintained for years to come, the advances indicated in this paper could be made within two years, and the work and Church made ready for the next onward step to which the Lord may call. The Amoy Mission could be brought to something like equality in numbers and resources with our other missions—the Telugu portion of the Arcot Mission manned with force sufficient to show real occupancy and an earnest purpose to

supply its multitudes with the Gospel—and the immediate wants of the Japan Mission, both at Tokiyo and Nagasaki, be supplied. If a new estimate of the importance of the missionary work, and a new spirit of consecration shall take possession of the hearts of all our people, it will not be difficult to raise \$100,000. If there be no such spirit it will prove impossible.

4. I cannot forbear a word concerning the responsibility of the Church to her earnest-hearted sons and daughters, and to the Lord for them and for the use she makes of them. It is not likely to be any other than the Spirit of the Lord who moves them to go far hence unto the heathen. The Church has too many promising openings *here* for her promising young men. Ought she, then, ever to say No! or suffer her Board to say it, to properly qualified, duly attested, sincerely consecrated men or women who offer for this service?

5. And finally, are we not responsible, before God, for such methods, such thorough organization, above all for the promotion and prevalence of such a spirit as shall secure the means necessary for the work committed to us. "Doing great things for the heathen"—and these are confessedly great things for us to do—"doing great things for the heathen has ceased to be a question of power; henceforth it is simply a question of will." So wrote Mr. Secretary Treat, of the American Board, so long ago as 1867. If it were true then, much more is it true to-day. We all confess it in regard to ourselves. It was confessed here yesterday, on this floor, when it was said more than once, "there is *money* enough in the Church." Yes, brethren and sisters, we do well to remember that it is not a question of *power*. But power undeveloped is as useless as though it had never been. What, then, shall make the latent power we all confess, the effective power we all desire? What but a *consecrated will*, under the constraining influence of the Holy Ghost.

To those who *will* do great things for Him, He will give great grace, great opportunities, great power, and great success. May such gifts be ours, and to His blessed name shall be the praise.

II.

A NATIVE MINISTRY.

ADDRESS BY REV. JAMES F. RIGGS, BERGEN POINT, N. J.

THE EDUCATIONAL POLICY IN FOREIGN MISSIONS.

The great commission is to bring all men to Christ. A genuine native ministry will be found the most mighty instrument for the accomplishment of this end.

In the opening of Christian work in heathen lands, the agents are by necessity of foreign birth and training; but it is our firm belief that an excessive reliance has been put in this same foreign education. After the pioneer comes the preacher, and after the preacher comes the teacher, the instructor, the man who sees clearly the supreme need of a body of natives qualified to carry on the work. The evangelist must prepare the way for the pastor; the pastor must do a like work for the professor of theology, and thus, in due time, as God shall enable us to do so, we will pass over the entire administration of the work of Christ into native hands.

Has not the time now come for a fuller committal of ourselves to this educational policy in our foreign work? We fully recognize the spiritual nature of that charge which Christ gave to his disciples; we know perfectly that the Gospel is designed to reconcile sinners to God, not to impart culture; we have no purpose of departing from this accepted law, but we believe that the best way to preach is to preach through the lips of men who are akin to those that listen. Englishmen, Greeks, or Japanese, let them have a simple Gospel spoken by their own brethren.

There has always been a measure of educational influence associated with the work of our missionaries, because the Gospel cultivates the entire man, not the soul only. The men sent abroad by all our foreign Boards have recognized the training of native youth as one important means of grace, to be noted with care, as a method co-ordinate with others. But our plea is that it should be, in these days, something more than a method, that it should be the *POLICY* of our work.

In support of this plan we argue:

I. The time for such a system has arrived.

II. There is a demand for it on the field.

III. The history of our schools is a vindication of such a policy.

FIRST—The time has arrived for the adoption of an educational policy.

The progress of evangelical work is nearly the same on a small scale or on a wide field. Whether we look at a village or a continent, the essential phenomena of religious life will be found the same. The dashing method, the boldness of some apostolic messenger opens the way for the entrance of the light. Then the preaching method, the laborious presentation of the Gospel by the missionary who lingers in one spot, imparts new and higher views of truth, preparing souls to accept salvation and to live by the Gospel as a rule, both of faith and practice. So much as this has been done in a very large number of places; the missionary who was a pioneer, broke through into the heart of heathenism, and the missionary who was a preacher, organized a church, or a community of listeners. Now the time has come for something higher yet; it is time to turn these listeners into preachers! it is time to pass from preaching to training, and to exchange the giving for stimulating, and instead of imparting the Gospel, show the converts how to impart it.

Work is quite as necessary for a man as food; and this applies to spiritual work as well as material. After a man has been fed, give him his proper task, and when the heathen has been rescued from his folly, and taught the elements of the Gospel, when he has been fed with the true manna, let him find his work also; let him who has received freely impart freely.

Another fact bears upon this view, namely, the substantial completion of the great work undertaken by the Bible societies, the effort to make the Scriptures accessible to all men. Half a century of most remarkable effort has been expended on this work of translation, and it has been accomplished. Revisions will doubtless come in due time, as required, but the foundation has been laid; the Bible is translated into all the most important tongues of men. In view of this significant achievement, and in view of the close relation that must subsist between exegetical study and the preaching of the Gospel, we conclude that the completion of these versions in several hundred languages is in itself a call to converted young men to take the Bible and go with it into every home, carrying the love of God, the light of a dark world. It is now time to advance in this matter of multiplying native preachers.

SECOND—There is a demand for the native minister in the field.

This demand shows itself both in a loud call for preachers who are ready to take hold of the work, and in an earnest request for higher education on the part of young men who have been awakened. In this respect, in the sincerity of the demand, the present is a golden opportunity that may never return. Students come to the college at Aintab (Turkey), and volunteer to do any kind of work that may be assigned them in the effort to meet necessary expenses. They do thus very nearly pay their way in some instances, and the last annual report states that about thirteen thousand hours of labor were expended by the students under the direction of the faculty during the academical year 1883-4. The students wash dishes, build walls, dig cisterns, and, in a word, do all sorts of miscellaneous work that may be within their range.

This eager desire to be taught is in itself a very important fact; it is a sound basis for effort; the missionary not being hampered by indifference, as in the earlier stages. A serious and genuine desire of this sort will find some supply in time, and if we do not furnish an education that is evangelical, some spurious education will be thrust in that is not at all evangelical. The Mohammedans are moving along lines of their own in this matter; so are the Gregorian Armenians; so are the Greeks, both in Greece and in Turkey, and the power of a symmetrical Protestant education must be shown promptly, or we shall lose the vantage ground we now occupy. Thus far there is nothing to compete with our Protestant institutions in the large majority of cases, as in Syria, Egypt, and Turkey. But as yet the supply is very far short of the demand. Prussia, a single State, has 13,000 university students, and the immense empire of the Turkish Sultan has a few hundred only! We may admit that education has been overdone in some places, but it is not so in the outlying desert of the heathen world. Shall we give them a Christian training that will furnish a supply of preachers, or shall we let the whole work of shaping the intellectual future of the nations go into the hands of those who are in league with our foe?

THIRD—The history of mission-schools is a complete vindication of this plan.

The experiment has been tried; schools have been organized and faithful work done in them. It has been proved that a young man can be educated in many places at an expense of fifty dollars a year. It has been proved that the expense is increasing, and that it will cost more in the future than at present. These young men have shown a good spirit, a courageous spirit, and they have vindicated their right to stand up for truth in Christian pulpits. They can speak in perfect freedom to their brethren; they have no brogue in utterance; they can begin at once, while the foreign missionary requires a long training to get into sympathy with native modes of thought and expression.

Another evidence of success in what has been done already may be seen in the estimate of that work on the part of the enemy. Mission schools are not viewed with indifference by those who represent hostile systems, as we may readily see in the general reference to such institutions in the native press. An example of this may render the case more clear.

Rev. George Washburn was once treasurer of the missions of the A. B. C. F. M. in Turkey. After some years he became the President of the Robert College, Constantinople. Upon this one of the Armenian papers, in an unfriendly article, made this comment (quoted from memory):

“This man Washburn is a wonderful manager; he used to sit behind a desk *paying out money* to make men Protestants; but he has found a better trick than that; now he sits behind a desk *taking in money* to make men Protestants! He is a wonderful man!”

The value of this remark as a verdict is that it comes surprisingly near the truth. We think that it is decidedly better that men should pay in certain ways for being made Protestants!

The educated native preacher can do a work that no other can. And our work is now looking that way. We do not profess to set forth finished results. We do not claim to play on the harp of a thousand strings, but we are trying to put it in tune, so that in the time appointed He may come who shall reign, and when His hand sweeps the strings there will be melody, and there will be harmony, celestial music.

III.

THE REFLEX INFLUENCE OF FOREIGN MISSIONS.

BY REV. J. ELMENDORF, D.D., POUGHKEEPSIE, N. Y.

My theme grows out of and is inseparable from the broader and more fundamental topic—The Reflex Influence of Missions.

A Christian missionary is any believer in the Lord Jesus Christ, who, in obedience to His command, is preaching the Gospel to some creature who had not received it. Primarily, location, whether near or afar, enters not into the idea. Andrew exemplified the missionary spirit and its normal action, when self-moved, he found his brother Peter, and brought him to Jesus with the argument: "We have found the Messiah."

This case shows that Christ's parting command—His Church's great commission of evangelization for all time—was the formulation of a law of Christian duty, that voiced the first promptings of souls made alive by the faith of Christ. The words of the Holy Ghost on the sacred page and on the fleshly tables of the renewed heart are identical. And the reflex or retroactive influence of all obedience to divine commands deepens and makes more distinct the soul's consciousness of their correspondence. Hence the self-evidencing power of divine truth, and the reason of Jesus' words, "If any man willeth to do his will, he shall know of the teaching whether it be of God."

The reflex influence of missions is of this kind, because missionary effort is obedience to the most impressive, comprehensive, unqualified order that ever fell from our Lord's lips. It is the most enduring also, for its force cannot be at all lessened until the great voices in heaven shall declare: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

Obedience to this command is, therefore, not only universally and perpetually obligatory, but disobedience destroys all claims to Christian discipleship. For within the sound of Christ's words and within sight of His example, the heart that is not moved, in some degree, to give the bread of life to those who are perishing for lack of it, is no more *Christian* than is the heart *human*, that is untouched by the piteous moans of the starving and refuses them food. Christian development is no more predicable of such heart than is growth of a stone, to which the Scriptures liken it. Yet growth is as certainly the law of the spiritual life in human souls as it is of vegetable or animal life in the organisms it vitalizes. *And the real progress of Christ's kingdom in the earth is measured by the spiritual growth of individual believers.*

Moreover, such growth, while it implies, is most certainly and successfully

secured by missionary effort, *because* it involves *increasingly* such action of the *intellectual, moral, and spiritual* faculties as clears and deepens the believers *consciousness of union* in thought, purpose, sympathy, and satisfaction with Jesus Christ in the objects and end of His own mission to our world.

The new-born soul, tasting that the Lord is good, and rejoicing in hope of His glory, inevitably sends the inquiry heavenward, "Lord what wilt Thou have me to do?" And the converted Saul of Tarsus was no more directly and definitely sent into the city with the promise, "It shall be told thee what thou must do," than is each inquirer since, sent to the Scripture record of Jesus' life and teachings for the same object.

Yet, until the question of Christian duty is considered in the light of the Scriptural missionary idea, intellectual perceptions and convictions concerning Christ's teachings and examples on the subject do not amount to adequate religious forces.

It is the missionary idea that enlarges the view and deepens the conviction of Christian obligation, as it is missionary effort through these that preaches the Gospel in the regions ever "beyond you." And as all the *direct* influence of the missionary idea, and the *direct* benefits of missionary effort are toward and for their objects, so the beneficial influence of the *idea*, no less than of the effort, upon the missionary worker, must be *reflex*. The enlarged views and deepened convictions react upon the idea to clear and elevate it, and this again stimulates the thoughts to grasp more fully the thought of the Lord, and the feelings to respond to his pity for the lost. As compared with the intellectual illumination of Christendom at the commencement of this century, that of to-day concerning the missionary work the Church *must do*, is a fulfillment of the prophet's radiant vision—"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold."

And yet, the proportions of this duty have only fairly begun to dawn upon the apprehension of the Church. Truly did Secretary Judson Smith declare in his paper presented at the late Anniversary Meeting of the A. B. C. F. M., "It is but the fringes of heathenism which we have touched thus far. Nothing that we have thought of or attempted is yet finished. Everywhere our work is just begun, or is reaping the first fruits, or is preparing, upon the ground of certain positive gains, to go forward on a larger scale to a broader result. While the countless hosts of heathenism still include the vast majority of the human race; and while this great mass of heathenism moves on its dark way unillumined and unchecked; and while in nominally Christian lands so large an amount of godlessness and practical atheism confront us," can any thoughtful Christian feel that the work of the world's salvation has been more than just begun?

It is the sight of the *multitudes* harassed and destroyed by sin, that moves the disciple with deepest compassion for them, as it did the Master, and inspires earnest prayers for more laborers. Certainly, the prayerful contemplation of the expanding field for missionary labor which missionary labor discloses, must so react upon the intellect of the Church, as to compel it to face the weighty practical questions concerning a corresponding expansion of its missionary plans and efforts. And so,

2. The moral faculties of believers are exercised and proved by this influence.

Can the ever enlarging vision of perishing myriads, which makes the Christian's brain throb with conviction, and his heart palpitate with emotion, constrain his will to such determined, persistent, self-denying effort in getting the knowledge of God's salvation to them, as shall show that the indwelling Spirit of Christ

is dominant in his soul? This is the ever continuing test, by which the ever exigent cause of Missions discloses to us our moral harmony with Jesus Christ, in the great work of the world's recovery to God : a work given directly to His beloved Son by the Eternal Father, and as directly committed by that Son, clothed with resurrection-authority and power, to His disciples who should be in the world.

The growing needs of the cause must call for more and more prayer, for larger gifts of our money, for more earnest efforts to enlist the sympathies and help of our companions : may call for our sons and daughters to recruit the hardy pressed company of laborers in heathen fields ; may give the cry "come over and help us" a personal direction, through providential indications and deepening convictions, which shall demand the measure of consecration that answers, "Here am I, send me !" But whatever the service or sacrifice demanded may be, blessed are they whose consciousness of moral union with their Lord shall enable them with some measure of His holy and triumphing submission to say : "Father, not my will, but Thine be done." And thus :

3. This demonstrated moral union with Jesus shall make more definite and deep their sympathy and satisfaction with Him, in the objects and end of His mission to our world, through the quickened action of the spiritual faculties.

It is by spiritual apprehension that the things of the Kingdom of God become verities to the soul made alive by His Spirit. The elemental powers or faculties of His life are faith and love, so intimately united that faith can express its workings through love, and yet not become identical with it. The distinction must be maintained. In the outward as well as inward workings of the spiritual life, faith must energize the will, while love moulds the effort. Faith accepts the obligation ; love fulfils it. Faith grasps the divine and brings the soul under the power of eternal realities ; love assimilates it to them. In every effort of a child of God to obey his command, faith must hear the order, accept the pledged aid, while love constrains and consecrates the whole soul to the service. And it is in the manifest and mighty reflex influence of *Foreign Missions* upon Christian faith and love that its reality and importance most appear.

As we have seen, missionary work properly begins with the nearest accessible souls that have not received a knowledge of the way of life. Every sincere effort to convert such is a "work of faith and labor of love," and reacts beneficially upon these fundamental fruits of the spirit. But when missionary work becomes distinctively foreign, its reflex power is much increased for manifest reasons. It is more certainly unselfish. Nearer labors may be, but they are likely to be prosecuted with motives and feelings quite complex. The promptings of kinship, common nationality, patriotism, may be large factors in the enthusiasm which would purify and mould the public life of one's own community or country by the principles of the Gospel of Christ. And while these elements are lawful and admirable, they make devotion to the cause less disinterested, less Christlike, less single for the glory of God in the salvation of souls. And all observation, historic testimony and experience prove that, according to the unselfishness of service done for God and man, is the measure of blessing reflected upon its authors.

Moreover, the reflex influence of *Foreign Missions* greatly strengthens faith, both by the increasing demands which the work makes upon it, and the equal encouragement it gives to it.

The prophet's vision of the "open valley" of very dry bones finds its most fearful realization in the vast wastes of heathendom, and the stark spiritual death and unutterable desolation which reigns there. And the unceasing appeal of the *Foreign Missionary* work to every interested believer is : "Can these bones live?"

Can such howling wilderness ever be made like Eden, and such desert like the garden of the Lord? Then, while struggling faith clings to the word: "All power is given unto me in heaven and in earth," it gains literal assurance as it gazes entranced at the radiant transformations which Christ's power through His Gospel is effecting. The comprehensive reviews of the work which have just been made so thoroughly and presented by so many eloquent pens and tongues, clearly authorize Dr. Storrs' weighty characterization of its progress: "It admits no parallel and outruns expectation."

Single facts and scenes amount to conclusive earnestness and divine pledges of the final and universal triumph of the cause.

Thus we conclude, as we regard the baptismal font in the great church at Bau in the Fiji Islands, and remember that it is the transformed famous stone which for ages stood in front of the chief heathen temple there, and against which the heads of innumerable victims of cannibal orgies were crushed.

This we feel, as we contemplate the memorial tablet of Dr. John Geddie in the pretty church at Anelcanhet on Aniteum, the first island christianized of the New Hebrides group. Drawn to the shameless and fierce cannibals there, from his home in Nova Scotia, by a divine call scarcely less distinct and resistless than was that which carried Paul to Macedonia, he began and prosecuted for years his work amid difficulties, dangers and discouragements, that could not have been greater. But the result is told in yonder inscription, in the native language of the people: "When he landed in 1848 there was no Christian here; and when he left in 1872 there were no heathen."

By the same reflex influence Christian love is intensified for the numberless souls yet perishing, and for the Saviour who has provided for them an adequate salvation: Christian zeal is warmed incalculably, by the radiant examples of consecration and self-denial, which in the lives and labors of missionaries illumine the dark places of the earth; true Christian unity in its idea and spirit is developed resistlessly, by the common desire breathed in the prayers and echoed in the praises of all Christendom, and by the demonstrated worthlessness of denominational distinctions in evangelizing heathen lands.

So every distinct foreign missionary call, appeal, result, report, quickens and stimulates the divine life in believing souls, and qualifies them for more abundant sacrifices and more glorious acquisitions. Its inevitable forces cause a mighty action and reaction in the minds and hearts of those they reach, which bear them through the sublime realizations of peace by agitation, strength by weakness, increase by dispersion, exaltation by humiliation, until the full blessedness of giving over receiving pervades their souls with a thrilling foretaste of millennial rapture, and tunes their tongues to swell the praises of Him, who by the cross obtained His crown.

My single thought from our theme of exhaustless suggestiveness, has been—The divine life or Spirit of Christ in believers the earthly source and measure of the Church; missionary power and the development of this power by the reflex influence of missionary undertakings and successes. But we need to see and ever feel that the divine order of the growth of this power is within and from individual souls. As these with increasing truthfulness can say, "For me to live is Christ," the Church will become more demonstrably her embodied, living, loving, triumphing Lord.

When then, nations are ready to be born in a day, but the Church is not strong enough to bring them forth; when kingdoms closed against it since the "kingdom of heaven" came to earth, have opened wide their gates and are inviting the

entrance of gospel truth and grace, but the Church is not able to go up and possess them, must we not conclude that her inability to grow to the full stature thus marked for her by providential opportunity, is due to the feebleness of her life?

But, when He who is His people's life declares, "I am come that they might have it more abundantly," why does not His life abound in them? When, in Him who is their life "dwelleth all the fullness of the Godhead," why are they not "filled with all the fullness of God"? Clearly, because the circulation of His vitalizing spirit in them is resisted by the remaining, deadening life of self and sin. And the only cure for this is closer, conscious union of His disciples with their Lord in His thought, purpose, sympathy, satisfaction in the work of the world's salvation. And we all know that this can be secured only by the Holy Ghost, who takes of the things of Christ and shows them to believers. The divine life in them can grow only by the abiding and pervading presence and power of Him who quickened them when they were dead in sin. But the relation of my thought to this truth is that the work of Foreign Missions is the Spirit's mightiest, even indispensable, instrumentality in effecting this growth, because by His blessing it is an ever enlarging and strengthening cause of it.

In natural things, when the growth of the life principle is checked or culminates, the vigor of the organism it vitalizes begins to fail. It is so in spiritual things. The individual Christian; the Church; the Christian denomination that ceases to grow commences to wane.

The instances are innumerable like that in Dr. Andrew Fuller's pastoral experience, when the languishing graces and dying spirituality of his church, which his best efforts had been unable to rally, were wonderfully revived and developed by the cause of Foreign Missions which then arose, and which was warmly espoused by his people.

Dr. Anderson declared, "It was painfully certain that the infant churches on the Sandwich Islands, regarded as a whole, could not be raised to the level of enduring and effective working churches, without a stronger religious influence than could be brought to act upon them from within their own christianized islands. It is also evident that *the missionaries themselves* then needed an additional motive power beyond what the islands any longer afforded. It was precisely this discovery—for discovery it was—which gave rise to the mission to Micronesia."

Because the field of Foreign Missions is ever enlarging, the growth of the life of the Spirit in the souls that push the cause must be unlimited. And as, by the very reflex influence of the expanding work, the spiritual vigor of the workers is made equal to its increasing demands upon them, all that is needed for its consummation is the reduction of this simple, certain philosophy to universal fact.

Can we brethren, and those we represent, so pray, "Thy kingdom come," etc., that the answer shall be the conscious growth of the life of Christ in our souls? Can we so gain His meekness and lowliness of heart, and so learn of Him—under the stress of His work laid upon us—that essential greatness in His kingdom is by service, enrichment by imparting, enjoyment by self-denial, life by death, as that the divine vitality of the self-sacrificing love which bore Him to the depths of Gethsemane and Calvary, shall declare itself in His followers, going with "shoes of swiftness" to all lands of darkness, and telling of the salvation that is in Him to the last of those sitting in the region and shadow of death? If so, the ever quickened pulsations of the ever strengthened heart of Jesus' mystical body shall send the life-blood coursing to its farthest extremities, until it shall fill the earth, and then forever be filled with the glory in which He and all His shall appear.

IV.

PAPER ON THE ARCOT MISSION.

BY REV. JOHN H. WYCKOFF, TINDIVANAM, INDIA.

Shall our missionary force in India be increased, or shall a portion of the Arcot Mission field be abandoned by our church and transferred to another missionary society? This is the subject that we are to discuss in this paper.

The Arcot Mission was organized in 1853, with three missionaries occupying three stations—Vellore, Chittoor and Arni, all in the North Arcot district, and from which the mission derives its name. In 1855, two more missionaries arrived, when two new stations, Arcot and Palamanair, were taken up, and work also begun at Coonoor, on the Neilgherry Hills. In 1861, the five missionaries had increased to nine, and so confident were the Mission that they would be still farther re-enforced, that, with the approval of the Board, they very considerably extended the Mission boundaries, opening stations at Madanapalle in the north, and Tindivanam in the south—points 130 miles apart. The field thus occupied embraced the greater part of the North Arcot district; two counties in the South Arcot, and three counties in the Cuddapah districts—covering an area of more than 8,000 square miles, with a population exceeding two millions. The above has, since 1861, been regarded as the field of the Arcot Mission, from no part of which has the Mission felt at liberty to withdraw without the sanction of the Board. To this must be also added the hill station, Coonoor, with its dependencies.

Let us now see how the Reformed Church has cared for the field entrusted to her in India.

Please note that this immense district was occupied when there were nine men in the Mission, with the prospect of that number being increased. But not only was the number of missionaries not increased, but after 1862, the existing force was year by year weakened. In 1863, the nine missionaries were reduced to eight; in 1864, to seven; in 1869, to six; and in 1872 there were but five men in the field. The outbreak and progress of the Civil War during a part of this period, no doubt, tended largely to retard the efforts of the Church at home; but will that suffice to account for the astounding fact that from 1860 to 1872—a period of twelve years—not a single re-enforcement was sent to the Arcot Mission, to take the place of the four men who had been compelled to retire?

A reduction of appropriations for the general expenses of the Mission, also, followed the decline of the missionary force. In 1871, the Board were obliged to call upon the Mission to retrench to the amount of \$5,000. The work had to be contracted in every department, and received an injury from which it has never recovered. Evangelistic tours, which had been considered one of our most important agencies, were entirely suspended; the Ranipett Hospital, which had greatly increased the influence of the Mission, passed under the control of government, and became almost completely secularized; the educational work was also largely curtailed, as well as other important interests sacrificed.

Discouraging as the greater part of this period was, the decade that followed (1871 to 1881) was far more disheartening.

True, three new men arrived during the first half of the decade; but one of them soon became disabled, three of the oldest and best missionaries returned home, and the Mission was left at the beginning of 1876, with a working force of

three men, one of whom was unordained. Throughout the greater part of six years (1875 to 1881), three men, and part of the time two men, cared for the entire interests of the Mission, carrying a burden for which nine men had been thought insufficient. Thus the history of the Arcot Mission for nearly a score of years is the history of an attempt to work an immense field with a force lamentably inadequate to compass it.

The year 1881 marked a new era in our mission history. The three missionaries were then increased to four; the following year they numbered five; the next year six; and at the close of 1884, the Mission was composed of eight men. The annual meeting of the Mission, held in January last, was attended by seven missionaries, a larger number than had assembled for eighteen years.

But the Church must not stop here. The Mission has not yet recovered the force it had in 1860. Our evangelistic work is almost as extensive as it was then, while the pastoral and educational work has increased fourfold. Are eight men sufficient to compass a field as large as the State of New Jersey, with double its population? We do not expect, we do not ask the Church to place a foreign missionary in every town or village in our field. We do not believe that India is to be evangelized, except indirectly, by foreign missionaries; we are certain that the native converts themselves are to be the chief instruments in their country's conversion. All we ask is that missionaries be stationed at a few central points from which they can train and direct a native agency.

Let us now inquire directly, what are the present needs of the Arcot Mission. Speaking for the Tamil field, the first great want is a trained teacher to take charge of the Arcot Seminary. For years have the Mission pleaded for a man for this institution. In 1881, although the missionary force consisted of but four men, the Mission, feeling it to be supremely important, placed the seminary under Rev. Mr. Conklin's care, directing him to give it his first attention, even at the expense of other work. The steady advance in efficiency that the school has made since that date, proves that the step taken by the Mission was wise. But the wants of the institution have only been partially met. With a station and several out-stations on his hands, Mr. Conklin cannot give his whole time to the seminary. What is needed is a Christian layman to take charge of the secular department, leaving the theological class and the work of the station to the ordained missionary. Could a competent man, normal trained, be secured, it is more than probable that one-third of his salary would be met by the Government of India, which is making liberal grants to all educational institutions.

Our next want is one more missionary for the Tamil field. Two new stations—Guriattam in the north, and Wandiwash in the south—ought to be occupied with as little delay as possible. As early as 1862, Guriattam was adopted as a mission station, and Dr. John Scudder appointed to reside there; but the missionary force being suddenly reduced, the station was relinquished. Twice during the last twelve years have other societies asked to be allowed to enter this place, but we have forbade their doing so, hoping to occupy it ourselves.

A new station should also be opened at Wandiwash in the south. This town lies midway between Arni and Tindivanam, and is the centre of a field even more promising than Guriattam. If these two points are not speedily taken up by us other societies will enter into the very midst of our mission field.

A third want is an increased appropriation for the general work of the Mission. Not only should the annual grant to the Arcot Seminary be increased, so that a more efficient staff of teachers may be employed, but the standard of the preparatory schools at the various stations, which act as feeders to the central institution, must be likewise raised.

In the matter of education, we stand at the the tail-end of all missionary societies of the Madras Presidency; and, as a consequence, we have to go to other missions for teachers for many of our schools. All the best positions in our higher institutions are held by men educated in other societies.

We ask also to be enabled to resume evangelistic work which has been virtually suspended since 1871. There are whole counties where the gospel has scarcely been preached for fifteen or twenty years. We have men now to do the work, but means must be provided to meet expenses incurred in traveling about the district.

Such are some of the immediate wants of the Tamil field. We would like to enlarge upon their importance, but time forbids.

We shall now consider the claims of the Telugu field. It covers an area almost as large as the Tamil district, but with a population considerably less. Let us briefly recount the history of the field. The central station is Madanapalle, which stands in the centre of a district about equal in size to the State of Connecticut. Into this wide and weary waste of heathenism, Dr. Chamberlain entered for the first in 1862, and labored for twelve years single-handed, appealing again and again for help, but in vain. In 1873, just as he was beginning to reap the fruits of his labors, he was stricken down by illness, and returned home after fourteen years continuous service. Mr. Heeren, who had arrived the year before, was appointed to take charge of the field; but he had no sooner acquired the language and was ready for work than his health failed, and he returned home to die. The Tamil field was at this time left with but two ordained missionaries. To relieve Madanapalle was out of the question. From 1873 to 1878 the station was left without a resident missionary.

Nor was that all: the necessities of the mission in caring for the many villages that came over in the Tamil district, and the lack of funds to employ more native assistants, compelled them to move down all the native helpers from the Madanapalle out-stations, so that when Dr. Chamberlain returned to India, at the close of 1878, he found but one native assistant left to care for the station and out-stations twenty miles away. The people in the villages had been left as sheep without a shepherd, and it is no wonder they were scattered.

Dr. Chamberlain began with his wonted energy to rebuild his work, and within three years the station exhibited a marked change. Efficient native helpers were secured; village buildings that had fallen to decay were repaired; new out-stations were occupied; boarding schools were established, and buildings for the same erected, and a house for the missionary begun. But the physical strain was too great. In 1881, he was prostrated with severe illness. A voyage to Australia only partially restored him; but he returned to his station, resumed his work, and although advised by his physicians to leave the tropics, for more than a year he kept his post, and would not and did not desert it till some one was sent to relieve him. Will the Church abandon a post maintained so long under such difficulties? *But, if it is to be held, two more missionaries must be sent to the field.* It is absurd to suppose that one missionary can work a field as large as one of our States. Is it not a cause for humiliation that the Church should have furnished the Telugu field with but one laborer since it was first occupied twenty-three years ago?

Let us now consider what such enlargement of the work, as I have suggested, would cost. To maintain three new missionaries, one for the Tamil and two for the Telugu field, as well as a teacher for the seminary; to raise the standard of our educational institutions, and carry them on efficiently; to resume evangelistic

tours as formerly, would require an additional outlay of not less than \$9,000, annually. It is not, of course, expected that this sum would be granted in a single year; but cannot the appropriation to the Arcot Mission be increased by annual increments of \$3,000 until the above amount is reached? The present appropriation to our mission is about \$27,500. We ask to have it increased to \$36,500. Is this too much to expect of the Church? It is \$3,000 less than the Japan Mission has received for the last two years; and \$5,000 less than the American Board grants to its mission in southern India, which occupies a district one-third smaller than ours. The average appropriation to the Arcot Mission for the five years, 1870 to 1875, was \$28,742, or \$1,242 more than it is now. The average contributions of our Church for those same years was \$65,969. Now they amount to \$80,000. Had the appropriations to these missions been proportionately advanced, the Arcot Mission would to-day be receiving \$39,500 of this sum. We do not grudge a single dollar that goes to Japan. God grant that the Church may be able to double and even quadruple its appropriation to the mission there, and may our hopes regarding the speedy evangelization of that country be realized; but is it not a question worthy of consideration, whether work in an old mission should be retarded, in order to advance in a new field?

And is not the Arcot Mission worthy of the Church's confidence and support? Glance for a moment at the results of her missionaries' labors. Scarcely thirty-two years have elapsed since the Mission was founded. We have seen how utterly inadequate to the field the Missionary force has been. And yet at the close of last year, we find reported twenty-three organized churches with 1,600 communicants, and 3,832 baptised members; congregations at seventy-five different points, with a Christian community of 5,376 souls; eighty-five schools in which are reading 2,180 pupils; 747 of whom are girls. Our church members and native Christians have more than doubled with each decade.

Nor has the advance been merely in numbers. Our church members have made steady progress in all that tends to give strength and stability to a Christian community. We maintain (and here we give substantially the testimony of Dr. Caldwell regarding the Tinnevelly Christians) that the Christians of our Indian Mission have no need to shrink from comparison with Christians in a similar station in life, and similarly circumstanced in America or any part of the world. We think we do not exaggerate when we affirm that they appear to us in general more teachable and tractable; more respectful to superiors; more patient and gentle; more trustful in Providence; better Church-goers, yet free from religious bigotry; and, in proportion to their means, more liberal than Christians in America, holding a similar position in the social scale. We do not pretend for a moment that they are free from imperfections, but we are bound to say that when we look back upon the Christians of India from a distance, when we compare them with what we have seen and known of Christians here in America, we find that their good qualities have left a deeper impression upon us than their imperfections; and we further see and know that in the Christians of Arcot, as well as in the Christians of America, may be traced distinct marks and proof of the power of the Gospel—new sympathies and virtues, and a new heavenward aim. Nor is the fact that a majority of our converts have come from the lower classes any reason for discouragement. It is universally admitted by all who are acquainted with the social and religious systems of the Hindus, that it is better for Christianity to begin in the manner it has—from the lower classes, and work upwards. In no other way do we see how the pernicious caste distinctions which are the bane of Hindu society, can be kept out of our churches. Although the native church may be longer dependent upon the liberality of Christians in

America, still she is more firmly established, her members are stronger and holier, and the spirit of unity and brotherly love that they exhibit are a constant rebuke to the proud caste spirit of the heathen. As the native church advances in intelligence and influence, the high-caste Hindus cease to think of the low origin of her members, and are attracted by the kindness and love that they exhibit. Already the gulf that separates high-caste heathen from the native Christian community has been considerably narrowed, and the day will soon come when it will be completely bridged.

Let the Reformed Church consider well before she decides to contract her work in India. Other lands have their points of interest and attraction, but outside of Christendom, no land presents such claims upon the Church as India. "The evangelization of this vast empire is the greatest distinctive enterprise ever attempted by the Church of Christ." Not in China nor Japan; not even in Ancient Greece and Rome, has the Gospel encountered such an antagonist as in India. We do not hesitate to affirm that when Hinduism falls—as fall it will—Christianity will have gained its greatest single triumph. The various churches of Europe and America are now vieing with one another as to which shall accomplish the most in this great field. The last Decennial Conference Report shows no fewer than forty-five missionary societies laboring in India. The same report tells us that the native Christian community there is doubling every twenty years.

But we hear some one say, Japan will be a Christian country in twenty-five years; let us evangelize Japan first, and extend our efforts in India afterwards. Should the Reformed Church adopt such a policy, there will be no ground that she can call her own in India at the end of a quarter of a century. Missionary societies are crowding upon our field upon every side. The Danish and Leipzig Lutherans are pressing us on the south, the Hermannsburg Lutherans and the London Mission are advancing upon us on the north, and the English Wesleyan and Scotch Societies are forcing us to contract our field on the east and west. We repeat it, we must be re-enforced, and that speedily, if we are to hold our own.

If it cannot be done; if our force cannot be increased so as to carry on the work efficiently, then let us adopt the other alternative, relinquish a part of the field, and hand it over to some other society that is able to care for it. The Church should not force her missionaries to follow a "dog in the manger" policy any longer. Is it not positively wrong for us to prevent other societies from entering our field when we do not work it ourselves?

We must either advance, or let others advance in our stead. Which shall it be?

V.

THE DIVINE PURPOSE IN MISSIONS.

BY THE REV. P. E. KIPP, SCHENECTADY, N. Y.

Christianity is here; it has imbedded itself in the world. It asks no favors of the world. Its language is *not*, by your leave I will take this humble corner in the family of nations; but, I am on a march of conquest. I have planted one foot on Europe, another on America, the next will be on Asia, the next on Africa, then the world will be mine. Will you go with me? Will you take a seat in my

triumphal car, or must its glowing wheels roll over your obstructing body? The day for apologies has gone; this is the day of Christianity's challenge. It places itself squarely before the world and challenges men with, "Come and see." Look at my claims, they are world-wide. Look at my credentials, they are the autograph of God. Unroll the promises and look at my charter. A splendid destiny is marked out for me; already the world is casting up the highway for my triumph. And Christianity is saying to you and me—run, knock at the door of nations and demand their surrender to Jesus, tell them the King of Glory is coming, and He demands the key.

It is time to change our ground. Missions must no longer stand on the defensive, they must assume the aggressive. We must change our whole tone, no longer timidly ask the Church for its leave to introduce the subject. We must place it in the forefront. Tell the Church this is the object for which she was born, accomplish it or die. This was no afterthought of God, it was carefully planned from the beginning. Christianity was meant for the whole world; when missions are pushing their conquests they are but carrying out the divine purpose. That purpose I shall try to show by sketching in the most rapid way six lines of proof.

1. PROPHECY. This has made the boundary of Christ's kingdom coterminous with the horizons of the world. Prophecy has not been afraid to go on record. The sibyls never wrote, they spake. The prophets wrote and left their words to be tested by time. Place history by the side of prophecy and see whether they agree. Ezekiel has left a hand-book on the future of Tyre. So accurately does history confirm prophecy that one is almost tempted to believe that Ezekiel wrote after the events; that it was a post-diction rather than a prediction. Rawlinson has given the history of Egypt and Babylon almost in the language of Isaiah, Jeremiah, Ezekiel, and Daniel. Mr. Layard corroborates Zephaniah in every detail of his prophecy concerning Nineveh.

It would almost seem that the types which have printed the destruction of Jerusalem had been set up by the hands of Jesus and the prophets, and had been kept in press until the events had come round to justify them.

There are more than 400 distinct and particular prophecies relating to the person of Christ. Are they true? Are every one of them true, down to the most minute detail true, as the photograph is true to its subject. If so, then we must give some confidence to the voice of prophecy. Now what has that voice to say of the extension of Christ's Kingdom? This—Zech. ix: 9, 10. "Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem, behold thy king cometh unto thee. He is just and having salvation; lowly and riding upon an ass and upon a colt, the foal of an ass. (There can be no mistake in the person.) And He shall speak peace unto the heathen, and His dominion shall be from sea to sea, and from the river even to the ends of the earth."

Now if Tyre and Sidon and Egypt and Babylon and Nineveh and Jerusalem followed exactly in the track marked out for them by the finger of prophecy, shall we not expect the church to do the same?

2. PROMISE. God has recorded His promises in a book which He has Himself been careful to preserve as a witness to His fidelity or to His faithlessness. This is His sacred promise to His Son.—"I will declare the decree; the Lord hath said unto me, Thou art my son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Will the unbroken record of covenant faithfulness fail here? The heathen shall be Christ's or the decree of God for the first time shall be

broken ; the uttermost parts of the earth shall be His possession, or the will and testament of Almighty God is not worth the paper on which it is written.

Just here let me throw out the suggestion that this is the inheritance of the saints. The Christian's inheritance is not that cloudy thing we have dreamed of, it is here, right at our hands, tangible and visible ; it is the heathen. God's promise makes it sure.

3. PROVIDENCE. History is a chaos except in one light. Leave out the factor of the Church of Christ and the facts of history are as so many beads scattered on the floor. Follow the line marked out by the Church and you will see that every bead is strung on that thread and sparkles with glorious meaning. Would you understand the significance of the Roman Empire? Its arms which held conflicting tribes in peace ; its citizenship, which made it safe for a Roman to go where he would ; its roads, which opened such facilities for travel ; its language, which became the vernacular of the world ? The significance of all these concentrates in the Church of Jesus. When that Church had been fostered and had spread to the bounds of that empire, Rome could do no more for her and Rome fell.

The Greek language had been developed to its highest perfection when Christ came ; why ? That it might be the classic alabaster box to hold the precious ointment of the Gospel. Soon after it became a dead language, because it was necessary that the box should be closed and sealed.

See how the downfall of the empire turns out to the interest of the Church. The barbaric tribes must come under the influence of the Gospel ; they can be tempted out of their dark forests to come down where more genial influence shall soften their character, only by the prospect of plunder. So the empire shall be dismembered and divided among them, and lo, they receive something richer than spoils.

The victors accept a religion at the hands of the vanquished. In the first century persecution sends the Gospel to the heathen ; in the fifth century the heathen are brought to the Gospel, and so it extends over all Europe.

The wonder is, not that religion was crude and the age so dark immediately before the great reformation, rather the wonder was that the slime and sediment brought down by the streams of the inflowing tribes had not overlaid the church with a thicker crust of sensuality and sin.

Then comes the Reformation and the translation of the Bible into the language of the people. But the Bible is translated not too soon, not too late. The press is ready to take up the word of God and scatter the seed broadcast. And so the Bible and the printing-press meet and are married, and hand in hand they go on under the lead of Providence.

Commerce finds its way to India under the charter of the East India Company. Why ? To put the Gospel in India. China's walls of exclusiveness must go down, even though it be at the mouth of the cannons of the opium war. Why ? Because the Gospel had knocked for entrance. Japan opens her port to salute the flagship which brings her the Gospel.

And now what is the meaning of all this progress of the nineteenth century ? This is to the world what the Augustan age was to Rome, and you will find the key to unlock the meaning of this age back in the age that preceded the birth of Christ.

To-day the arts of peace take the place of the arms of Rome ; railroads are substituted for Rome's marvelous post-roads ; the English, like the Latin, is rapidly becoming the universal language, we too are entering the era of universal

peace, public opinion is hushing the conflict of nations instead of Roman legions. And what is it all for? Only to give speed to the feet of them that publish good tidings. The world is rapidly getting ready for another coming of Christ.

Formerly it was said: "All roads lead to Rome." Now watch the roads on which Providence is conducting the world. If you cannot see that they all lead to the Church of Christ you are either biased or blind.

4. **PROGRESS.** Whatever Christianity has gained it has fairly won in the face of the strongest opposition. Herod sought the young child's life, but he was only leading the opposition of Judaism. Behind the opposition of Pilate stood the whole power of the Roman Empire. Ten times that Empire hurled its might against the Christian Church in dreadful persecution, from Nero to Diocletian.

Then Paganism entered the lists, "Take your place peaceably by our side, said the religions of the world to Christianity, and we will give you room." No! Christianity has come to displace all other religions. "Then prepare for a war of extermination." She prepares and she conquers.

Next infidelity hurls itself against this hated religion, from the courtly polished Julian down, way down, to the ribald Ingersoll.

But upon the tombs of all may be written the words which the angel spake of the first opposers of Christianity, "They are dead which sought the young child's life." They—their books, their influence, their memory—are all dead, buried and long ago forgotten, but the young child lives. That is not all. Human nature itself is opposed to Christianity. Every single convert must be captured, not one voluntarily surrenders.

But with all this against her, how goes the battle? Can there be any progress? To-day all the strongholds have been taken and turned against the enemy. The foremost nations of the world are Christian. A new spirit of missions has been breathed upon the Church within the last few decades, and the progress of the Church has been beyond all precedent. Pentecost has literally been outdone, and the nineteenth century has thrown the first into the shade.

The story of the progress of missions for the last twenty-five years reads like a romance, its triumphs have almost been beyond belief. I have no time so much as to glance at them. Read them. This age is writing long chapters in the second book of the Acts of the Apostles. But remember, please, that these bloodless triumphs mean conquests; not concessions. And best of all, the tide of thought in the Christian world is rising steadily in favor of missions. Never, since Pentecost, such wide interest and such vast efforts as now.

5. **ITS POTENCY.** Christianity meets the demand of the whole world. All men want Christianity. Their souls want it, because there is salvation in none other, their intellects crave it, for there is no true psychology without it; their bodies need it, for the most blessed physical effects have followed it; their politics require it, for there can be no lasting settlement of national and international questions without it.

"Nature abhors a vacuum," said the old-time physicists. There is a big vacuum in the world, and Christianity alone can fill it. Christianity is not an ethnic religion, it is a catholic religion, it is bounded by no geographical lines, hindered by no climatic changes. Other religions will not bear transplanting. Brahminism grows only where it was born, it flourishes in India, but not in America. Confucianism thrives in China, because it adapts itself to that people only. Mohammedanism will not take root in the temperate zone. But Christianity is not tribal, it is universal. It binds up the broken heart as well in Africa as it does in England; it satisfies the craving of an immortal soul as well

in Japan as in Germany, The peace of God is just as soothing to a wounded conscience under the equator as in our latitude. Its own potency is proof that God meant Christianity for the world. And

6. THE PERSONS ENGAGED IN IT. God the Father planned it; God the Son executed it; God the Spirit is operating it. Put God the Triune in any movement and what must be the result?

The First Person of the blessed Trinity is the Father of Foreign Missions; the Second Person of the blessed Trinity is the Pioneer of Foreign Missions; the Third Person of the blessed Trinity is the Spirit that broods over and animates the whole missionary cause.

And good men are in it. Call the roll of names that deserve the highest mention, and they will be those who have fallen in line with St. Paul. That line is the galaxy of brilliant stars that spans the firmament above our earth. Yes, and wealthy men are in it. The Earl of Shaftesbury, who has just gone to join the peerage whom the Sovereign of heaven has knighted; he loved it. Merchant princes, who can command public statues, gave their time to it, and have bequeathed their millions to the spread of missions. Wealth is pouring rapidly into the treasury. Jesus has always had myrrh, He is now receiving the world's gold and frankincense.

Now given these two factors—the Triune God to manage missions, and ten millions a year as a free-will offering, and arithmetic fails to compute the results. Why put only five barley loaves and two small fishes in the hands of Jesus, so that He can bless, and at least 15,000 people go away fed and leave twelve baskets-full unused.

Put one dollar in the hands of Christ, so that He can bless it, and no one can tell what it may accomplish. Only be sure that God is in the movement and success is sure. And God must be in it; prophecy, promise, providence, progress, potency, persons engaged in it, all unite in overwhelming proof that a divine purpose has marked out for missions a course to universal conquest. "Jesus shall reign where'er the sun does his successive journies run," and nothing can prevent.

Missions are marching on to victory, and it is only a question of time when Christ shall seize and sway the universal sceptre.

Jesus Christ is no longer riding the ass' colt; He has mounted the locomotive, and His hand is on the throttle valve; Christ's own finger touches the electric line that is gone out through all the earth, whose words flash to the end of the world. The magnificent enginery we call civilization is in His hand. And the question narrows itself down to this—do you want a share in the glorious triumph?

I will no longer ask the aid nor the alms of men for Foreign Missions. I shall say to them: Brother men! Jesus Christ has pre-empted the world; the Foreign Missionaries are His surveyors to stake out His claim. They are driving down those stakes at the northern and the southern, and the eastern and the western extremities of every continent, and every foot between belongs to King Jesus.

This is the biggest bonanza that ever opened its subscription books on earth; how many shares do you want?

The dreams of the fabulous wealth of the Indies, that animated the early discoverers, are all true, nay they are far beneath the truth. The wealth of the Indies, of China, of Africa are beyond description of the most excited fancy; whole continents of the rarest jewels may be had for the gathering.

The Foreign Missionary Society is the firm in which God the Triune, you and I are partners for the mining of this fabulous wealth. I shall say: Men! by God's

condescending grace I am permitted to offer you the opportunity of investing in this Eldorado. It is a safe investment, our eyes have already seen its success.

“Blessed are your eyes for they see, and your ears for they hear. For verily I say unto you that many prophets and righteous men have desired to see those things which ye see and have not seen them, and to hear those things which ye hear and have not heard them.” And yet those men invested their all in this great project. Say! in full sight of the great consummation, from this Pisgah height from which the promised land is plainly visible, what do you wish to invest in this partnership with the Almighty? Now is your chance; in all eternity you will never have one like it.

No; no! I will not ask men to give as a favor. When did Christ ever ask favors of any man? He always bestowed favors: He does so now.

When He gives you this opportunity He is bestowing upon you the greatest boon you ever had next to your own eternal life.

My brothers, this is the most advanced age of all the ages. But I tell you, the most advanced movement in this most advanced age is the missionary movement. He who does not keep abreast with this movement is behind the age. Ah, worse! he is losing the golden opportunity of his life.

VI.

HAVE WE REACHED THE LIMIT OF OUR ABILITY AND DUTY?

BY REV. M. H. HUTTON, D.D., NEW BRUNSWICK, N. J.

The subject assigned by the Committee to Dr. Hutton was “Have we reached the limits of our Ability and duty?” After an introduction speaking of the difficulty in adequately handling such complicated topics as “Ability” and “Duty” in twenty minutes, Dr. Hutton proceeded substantially as follows:

I.—“ABILITY”—HAVE WE REACHED OUR PROPER LIMIT IN THAT?

Our answer to that question might seem to be conditioned largely by our answer to another—what is ability? Do you mean by the word what a man will do with an ample sense of reserve power? Or do you mean what one can do without serious taxation or impairment of his resources? Or do you mean literally the utmost limit of his power, as when one who must leap for his life, with every muscle tense and every nerve strained, springs as far as he is able, and then sinks fainting, or dead with heart-stroke, as he gains his leap? Many a man has said, “I cannot do that; I am not able,” who, when stern need has laid its compelling hand on him, has found that he could do what he had to do. Necessity often conditions “Ability.”

But we need not stop to discuss in which of these senses we shall use the term, for we are still considerably inside the lightest one. Look for a moment at the confessed state of the case. Our denomination, from the sobriety of its views and practices, does not greatly attract to it the more volatile elements in the community who live on excitement, and whose pecuniary responsibility is as volatile as themselves. Our people belong for the most part to the producing, and not to the non-producing class of society. We are indeed no longer the richest of the denominations for our size. But we are still composed, as a rule, of

sober, industrious, frugal, thriving men. Calvinism does not promote pauperism. There is no miracle about it. It could easily be shown that the logico-practical effect of that Scriptural system of doctrine which we hold so vigorously and tenaciously, is to promote physical and material prosperity.

Now we stand—so say our latest reports—eighty-three thousand seven hundred and two members strong. A few of these are really poor, but very few. There are also child-members who earn nothing. But even deducting these, it is not an excessive computation to reckon that an average amount of two and a-half cents a week would be within the ability of every one. Under the old Jewish law of the Tithe, every man who earned six dollars a week, would have had to give sixty cents a week. But God never taxed any man, we may be sure, beyond his “ability.” Surely the same man can give two and a-half cents under the Christian dispensation without hardship. But that alone from our members as above, would bring in one hundred and eight thousand, eight hundred and twelve dollars and sixty cents. Nor is that all the source of income. Not more than two-thirds of our ordinary congregations are church-members. Add then, this third who contribute as regularly and as willingly as do the members. It would give us for Foreign Missions, one hundred and sixty-three thousand, two hundred and eighteen dollars and sixty cents a year, and that without a strain, to a people who had an organized willingness.

Dear brethren, we surely cannot be said to have reached “the limit of our Ability”—scarcely to be within sight of it.

Or, look at it from another side.

“Ability?” Of old it was observed that where there is a will there is a way. Our Dutch forefathers in the Hollow Land of Europe, showed us the deep fountains from which “ability” flows, and we are their sons. It was not only in the shrewd and stealthy statesmanship of William the Silent. It was not in the martial sagacity of Maurice alone. It was not only in the great fortunes of the rich. It was the plain Dutch citizen who showed that the open secret of financial ability lies in the heart behind. Year after year—with pierced dykes drowning all income from the harvests—with commerce cut off the high seas because their ports were closed, their wharves idle—with a vindictive and atrociously cruel war, trampling with its bloody hoof those naturally fertile acres into a red desert—they somehow carried all that fearful financial burden. Who has forgotten Leyden? When shall perish the deathless story of the high-hearted citizens who, pressed to surrender because they had not the “ability” to sustain themselves, cried “We will fight with our right arm, and feed on our left!” These were our ancestors ecclesiastical. The blood of “the Church under the Cross” is in our veins. We, too, can do the like: as they for liberty, so we for our blessed Lord and for His kingdom. Let the winds which blew across the Holland polders blow across our lives once more, and the same Æolian strings will vibrate in the ancient harp. Let the Holy Spirit consecrate us wholly, and our “ability” will be a surprise to Christendom. “We can do all things through Christ which strengtheneth us.”

Have we reached the limit of our “Ability”? As before the white throne of the Awful God, Answer!

II.—I MUST PASS TO THE SECOND POINT ASSIGNED ME. HAVE WE REACHED THE LIMIT OF OUR “DUTY”?

Theologians will tell us that in some aspects, at least, lack of ability does not discharge from duty. But, laying aside that consideration, there are other sources from which light rays in on this question. Observe three things:

One of them is the familiar fact of the non-limitation of our duty by our Lord's last command. It is not merely that we are to go and preach the gospel; we are to do it to every creature. It is not merely that it is to be done for a while. His 'lo, I am with you to the end of the world,' implies that to the end of the world—the Eon—the Dispensation—He expects us to preach it. The world is not ended yet; it shows no sign of ending. Its end—inconceivably remote, if science be pointing her finger correctly—its end is the limit of our duty.

The second thing which throws light upon the subject is the work still to be done. The world's population is reckoned at fifteen hundred millions. Nominal Christendom is still less than one-third of the whole. Of that third, Protestantism is but a half. Of that sixth of nominal Christians, more than half are really godless, worldly, criminals, debased. Only one twelfth, at generous reckoning, yet won for Christ. And then there is heathenism, rooted and grounded.

In India, it is said, after almost a century of labor, there are two millions of Christians. It looks brilliant—until you set against it the two hundred and sixty millions of dusky pagans yet untouched in Hindustan. And that is a favored land. Look at China, Burmah, Corea, Africa's heart. No man can look steadily at that wide sweep of labor yet to be done, and say honestly, "We have reached already the limit of our duty."

Finally, light is thrown on the matter by the example of our blessed Lord. He left us an example that we should walk even as He walked. What did He think His duty? Not to us—looking toward us it is all grace; undeserved favor. But He thought it right to throw Himself headlong into this very work to which He calls us. He sent forth no mere compassionate glances—He sent no angel. "In the volume of the book it is written of Me, lo, I come to do Thy will, O God." He left the vast immeasurable glory of His Father's house. For our sake He became poor. That was His idea of what He ought to do to save men, and further His kingdom. He thought it sober duty to give *Himself* body, soul and spirit. I lift eyes and heart toward that shining example, and say, Brethren have we reached the limit of our Duty?

VII.

MISSIONARY INFORMATION.

BY REV. JOHN G. FAGG, LAWYERSVILLE, N. Y.

The old maxim, "knowledge is power," applies most emphatically to every sphere of Christian activity. Information is the basis of inspiration. Information is the basis of generous, intelligent giving. How can we measure the claims of a subject about which we are ignorant. How can we give or pray or work for that about which we know scarcely anything?

The enthusiasm awakened by brilliant addresses and the magnetism of large gatherings no one will disparage. The flame kindled from those strong fires has sometimes burned through a lifetime. Nevertheless, it will not be denied that many on these occasions are galvanized into the semblance of genuine enthusiasm, and no sooner is the special electric current cut off, but every trace of it is gone.

Shall our inspiration be more than a "patty-pan" inspiration? Shall our enthusiasm be more than a "small-pot, soon-hot" enthusiasm, it must be fed from the storehouses of a rich and varied missionary literature. Our missionary literature divides itself into two classes, missionary papers and magazines, and missionary biography. Secular papers are found in nearly every home. The most secluded backwoodsman and loneliest prairie farmer can tell you the news. In thousands of Christian homes, a religious paper, much less a missionary paper, has never entered. Crops and stock, scandals and crimes they must know about, but the contemporary life of the Church, the record of great awakenings, the inflow of giant errors, the victories of the Lord's advance-guards over the strongholds of heathenism are to them matters of comparative indifference. Like indifference during the war of the Revolution or the Rebellion would have impeached a citizen's patriotism. Is not *our* loyalty to Christ called in question by such indifference? How many can consistently plead the excuse of poverty? To be truly grateful for encouragements, to give more liberally and intelligently, we must know of missionary successes. To pray more definitely and earnestly, to be less exacting in our demand for results, we must be familiar with the discouragements, the strong grip of hoary superstitions upon the benighted millions, the ostracism and persecution following confession of Christ. To that end we must read missionary papers.

And in this matter we ought to cross denominational lines. We ought not to be satisfied with our own monthlies however valuable they may be. Papers like the *Missionary Herald* (Congr.) and *Foreign Missionary* (Presb.) ought to be found on every pastor's study-table and in many of our homes, where the additional expense would be a very small consideration. They are ably edited, and, in addition to denominational information, give a general missionary outlook. In military campaigns, a victory on any part of the field is an inspiration to the whole army. So every victory by any battalion of the advance-line of the Lord, ought to inspire us with more fidelity and zeal in that part of the field entrusted to us.

Missionary Biography. In almost every home, lives of our great national heroes and statesmen may be found—Washington and Franklin, Clay and Webster, Lincoln and Garfield. In how few Christian homes do we find the lives of Livingstone and Judson, Duff and Martyn, Patteson and Williams, men whose lives would form a second eleventh chapter of Hebrews full of the highest and holiest inspiration.

Go through the library of many a theological student and Christian pastor, and you may see shelf upon shelf of theology and Church history and belles-lettres, but not one volume of missionary biography. And yet, who can read the lives of any of these men without having his faith strengthened, his hopes brightened, his love deepened, his zeal awakened to do and dare for Christ's sake? Whose heart will not be stirred by the dauntless courage, the unflagging perseverance, the Christ-like sympathy of David Livingstone? Whose faith will not be strengthened by the lofty heroism and deep piety of Adoniram Judson? Said Theodore Parker, after reading President Wayland's "Life of Judson": "If Christian missions had done nothing more than to build up such a character it is worth all it cost." What pastor will not feel rebuked and blessed as well, who after a few years of faithful preaching and no apparent results, has impatiently cried out "How long, Oh Lord, how long?"—when he reads the lives of Hans Egede and Christian David, of Moffat, Morrison, the missionaries of Samoa, and the Baptists among the Telugus. Hans Egede went to Iceland,

“ To break through barriers of eternal ice,
A vista to the gates of Paradise,
And light beneath the darkness of the Pole,
The tenfold darkness of the human soul.”

He had to break away for six years before the vista was opened and the light brought to a single soul.

Moffat waited and watched and worked for seven years, Morrison for fourteen years, the missionaries of Samoa sixteen years, the Baptists among the Telugus twenty-five years, before one piece was broken from the granite rock of heathenism. Who will not be encouraged by the successes of Titus Coan, who, on one day baptised 1,700, and in one lifetime led 10,000 souls to Christ; of Williams, who preached the gospel to 300,000 South Sea Islanders, and in the great tabernacles led thousands to the feet of the great Master, as repentant sinners.

Cæsar pored over the life of Alexander in the camps of Gaul. Napoleon fired his ambition with the conquests of Cæsar. Even so shall we be quickened with a holy and abiding enthusiasm from contact with the lives of the heroes of our modern Christendom.

We trust the time will come—if the time ever comes, when men seek *first* the Kingdom of God—that Christian men and women will no longer remain indifferently ignorant of the great work of God in all lands. When they will not wait a month to glance over the few pages of a missionary magazine, but will want to know the latest news of the advancement of Christ's Kingdom every week or every morning, before they look to see the stock-list or the scandal-list of the day before. When the question of the morning will be, “What new progress, what new delays, what new needs for the advancing hosts of Christian warriors?” May God speed that day. May the Lord inspire us all to inquire, not in derision, not indifferently, but believingly of the watchmen on Zion's walls, “What of the night? What of the night?”

